

Explanation of the Three Fundamental Principles of Islaam

***by* Shaykh Muḥammad ibn Ṣaalih al-'Uthaymeen**

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Publisher's Note

All praise is for Allaah, Lord of the worlds. Peace and prayers be upon Muḥammad, his family his Companions and all those who follow in their footsteps until the Last Day.

Before you is the English translation of *Sharḥ Thalaathatul-Uṣool* by Shaykh Muḥammad bin Saalih al-Uthaymeen. This is an explanation of the booklet *Thalaathatul-Uṣool* ("The Three Principles") by Shaykh Muḥammad bin 'Abdul-Wahhaab, *rahimahullaah*, who wrote this in order to convey to every Muslim that which is obligatory upon him to know - infact the "three principles" are based on the three questions that we will all be asked in our graves. As such this book will be beneficial for everyone *inshaallaah*.

The author of the book in hand, Shaykh Muḥammad bin Saalih al-Uthaymeen is one of the leading scholars of the Muslim world today. He is actively involved in *da'wah*, both through his lectures and his writings, some of which have been translated into English. Not only is he well known for his vast knowledge but also his ability to teach and convey that knowledge - may Allaah reward him with good.

The following have been added to increase the usefulness of this book:

- For those who wish to memorise the original Arabic text of *Thalaathatul-Uṣool* ("The Three Principles"), the has been included to facilitate that.
- An explanatory translation of the *Aayaat* based on the classical books of *tafseer*.
- A glossary of Arabic terms used in the text.

May Allaah reward all those who helped in the preparation and publication of this work.

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Biography of Shaykh Muḥammad ibn 'Abdul-Wahhaab

He was the *Imaam*, the *Shaykh*, Muḥammad ibn 'Abdul-Wahhaab ibn Sulaymaan ibn 'Alee ibn Muḥammad ibn Aḥmad ibn Raashid ibn Burayd ibn Muḥammad ibn Mushrif ibn 'Umar, from a branch of the tribe of Banoo Tameem.

This scholar was born in the town of 'Unayzah in the year 1115 H in a household known for knowledge, nobility and attachment to the religion. His father was an eminent scholar, and his grandfather was the scholar of Najd in his time. He himself memorized the Qur'aan before reaching the age of ten, and studied *fiqh* (details of Islamic law and practice) of which he learned a great deal. Indeed his father was greatly pleased at the strength of his memory. He devoted a great deal of time to studying the books of *tafseer* (explanation of the Qur'aan) and *hadeeth* (the sayings and actions of the Prophet (ﷺ)). He sought knowledge day and night and he used to memorise the books of the various branches of Islamic knowledge. He also travelled throughout Najd and to Makkah and studied the books of knowledge with the scholars. Then he travelled to al-Madeenah and studied under the scholars there. From them was the great scholar Shaykh 'Abdullah ibn Ibraaheem ash-Shammaree. He also studied under his son who was well versed in the laws of inheritance, Ibraaheem ash-Shammaree, the author of *al-'Adhbul-Faa'id fee Sharḥ Alfiyyatil Faraa'id*. It was they who introduced him to the famous scholar of *hadeeth* Muḥammad Hayaat as-Sindee. With him he studied the sciences of *hadeeth* and sciences related to its narrators. He also granted him permission (*ijaazah*) to narrate the source books of *hadeeth*. Shaykh Muḥammad ibn 'Abdul-Wahhaab, may Allaah, the Most High, have mercy upon him, was granted deep understanding and a very high degree of intelligence by Allaah, and he devoted his time to research, study and writing. He used to record and remember whatever points of benefit he came across whilst reading and researching and he never grew tired of writing. Indeed he transcribed many of the works of Ibn Taymiyyah and Ibnul-Qayyim, *rahimahumullaah*, and many valuable manuscripts written in his own handwriting are preserved in various museums. After the death of his father he himself openly called to the *Salafee da'wah*, to singling out Allaah with all worship and all that is His due, to the rejection of all evil, and he opposed the innovators who directed worship to the graves. He was aided, strengthened and his call to the truth was made widespread through the help of the Aal Sa'ood.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمْ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعْلَمُ
أَرْبَعَ مَسَائِلَ ، الْأُولَى : الْعِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ وَ مَعْرِفَةُ نَبِيِّهِ وَ مَعْرِفَةُ
دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ . الثَّانِيَّةُ : الْعَمَلُ بِهِ . الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ . الرَّابِعَةُ :
الصَّبْرُ عَلَى الْأَذَى فِيهِ . وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ ﴾ . قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى : « لَوْ مَا أَنْزَلَ
اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ » . وَ قَالَ الْبُخَارِيُّ
رَحِمَهُ اللَّهُ : « بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ » . وَالدَّلِيلُ قَوْلُهُ تَعَالَى :
﴿ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴾ فَبَدَأَ بِالْعِلْمِ قَبْلَ
الْقَوْلِ وَالْعَمَلِ . اعْلَمْ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ
مُسْلِمَةٍ تَعْلَمُ ثَلَاثَ هَذِهِ الْمَسَائِلِ وَالْعَمَلُ بِهِنَّ ، الْأُولَى : أَنَّ اللَّهَ
خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ إِنَّا
أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ
رَسُولًا فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴾ . الثَّانِيَّةُ : أَنَّ
اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ لَا مَلَكٌ مُقَرَّبٌ ، وَلَا
نَبِيٌّ مُرْسَلٌ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى : ﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا
مَعَ اللَّهِ أَحَدًا ﴾ . الثَّالِثَةُ : أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ
لَهُ مُوَالَاةُ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ وَالدَّلِيلُ قَوْلُهُ

The English Translation of *Thalaathatul-Usool*

In the name of Allaah, the Most-Merciful, the Bestower of Mercy.

Know, may Allaah have mercy upon you, that it is obligatory upon you to have knowledge of four matters:

- (i) Knowledge (*al-'Ilm*), which is knowledge and awareness of Allaah, and knowledge of His Prophet, and knowledge of the religion of Islaam with the proofs.
- (ii) Action upon that.
- (iii) Calling to that.
- (iv) Patiently persevering and bearing any harm encountered upon that way.

The proof is the saying of Allaah, the Most High: **“By time, mankind is in loss, except for those who truly believe and worship Allaah alone, and do righteous deeds, performing that which is obligatory upon them and avoiding that which they are forbidden, and enjoin one another with patient perseverance upon obedience to Allaah and in facing harm and trials.”** [Soorah al-'Asr (103)]

Ash-Shaafi'ee, may Allaah, the Most High, have mercy upon him, said: “If Allaah had sent down to His creation no other proof besides this *Soorah*, it would have been sufficient for them.”

Al-Bukhaaree may Allaah have mercy upon him, said: “Chapter: Knowledge precedes speech and action’ and the proof is the saying of Allaah, the Most High, **“Know that none has the right to be worshipped except Allaah, and ask forgiveness of your Lord for your sins.”** [Soorah Muḥammad (47):19]. So He began by mentioning knowledge before speech or action.’

Know, may Allaah have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

THE FIRST: That Allaah created us and provided sustenance for us, and He did not leave us without a purpose rather He sent Messengers to us. So whoever obeys him will enter Paradise, and whoever rejects and disobeys him will enter the Fire, and the proof is the Saying of the Most High: **“We sent a Messenger to you, O people, as a witness in favour of you or against you on the Day of Resurrection, just as We sent a Messenger to the Pharaoh. But the Pharaoh denied**

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

(iv) Patiently persevering and bearing any harm encountered upon that way.¹⁴

¹⁴ *As-Sabr* (Patient perseverance) is to confine oneself to obedience to Allaah; and to withhold oneself from disobedience to Allaah, and from being angry with what Allaah has decreed. So one should withhold ones soul from annoyance, resentment and exasperation. Rather one should always be eager and energetic in calling to Allaah's Religion, even if faced with ill-treatment. This is because causing harm to those who call to good is a trait found in mankind, except for those whom Allaah has guided. Allaah, the Most High, said to His Prophet (ﷺ):

وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا

“Indeed messengers before you, O Muḥammad, were denied and rejected but they patiently bore the denial, rejection and harm of their people until our aid came to them.”

[Soorah al-An'aam (6):34]

The more severe the harm becomes the nearer is Allaah's aid. It is not the case that Allaah's aid is only that a person is aided in his lifetime and sees that his *da'wah* has produced positive results, rather this aid may come after his death such that Allaah causes the peoples hearts to accept what he called to, so that they follow it and adhere to it. This is also counted as being help and a grant of victory from Allaah, even though it is after his death. So the caller should patiently persevere in his call and continue upon it; patiently persevering upon the Religion of Allaah, the Mighty and Majestic, which he calls to; having patience in facing whatever harm he encounters. Indeed the messengers faced harm and hurt from the words and actions of the people. Allaah, the Most High, says,

كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ

“Likewise no messenger came to the previous people except that they said: ‘He is a sorcerer, a madman.’”

[Soorah adh-Dhaariyaat (51):52]